

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM.

PARTRIDGE AND BRITTON, PUBLISHERS AND PROPRIETORS, NO. 342 BROADWAY—TERMS, TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. IV.—NO. 16.

NEW YORK, SATURDAY, AUGUST 18, 1855.

WHOLE NO. 172.

The Principles of Nature.

PSYCHOMETRY—ITS ORIGIN AND CLAIMS.

Sixty five thousand years ago when the human mind emerged from the pre-sent limits of the perceptive and the semi-intellectual organs, there has been a constant longing to solve the mysterious problem of existence—to know something of that sort which gave a consciousness of the individuality and over-thrust for new acquisitions of knowledge. To gratify this desire, there have been created, at different stand points on the pathway of the race, a multitude of dogmas, each adequate to meet the wants of a few persons, or, perhaps, a race, but each in turn abandoned as unsatisfactory, as the successive tide of progression swept humanity along. Failing to recognize their equality with other created things upon the earth, more daring minds have even pried the mighty void which intervened, and claimed a close relationship with Deity himself; have constructed ingenious systems of metaphysics, and vainly supposed themselves possessed of infinite wisdom.

Thus has it been, and thus may we trust it will ever be; for let the *unseen* go to what lengths they may, from the failures of these aspiring souls the philosopher gathers such treasures of knowledge, that he possesses himself of a firm basis on which to rear a true system of Anthropology, whenever the moment arrives auspicious for its birth.

We have seen the phenomena of mind attributed to many conflicting causes, and the central location of the soul assigned to various parts of the body; but it remained for the illustrious GALL to grasp the scalpel, and demonstrate conclusively that it was in the brain that the seat of intelligence was to be found. This was enough honor to fall to the lot of any one individual, it was full enough for him to sustain, in the face of that virulent persecution which necessarily springs to meet every reform; and it was absolutely necessary that this much should be established, to prepare the way for more satisfactory and wonderful discoveries.

The twenty-seven years which have elapsed since his death, have wrought great changes in the opinions and prejudices of the civilized world; in place of the universal opposition then met with, there is not only a more liberal spirit generally, but phrenology ranks among its supporters hundreds of thousands in our own country and in Europe. It has assumed well-defined proportions, and is regarded as worthy of a respectful consideration at the time, then, are propitious for a new development, as the imperfections of the old system are discovered among its many latencies, and a demand has been created for some other Newton to stand out from the ranks of society, and tell us what he knows concerning man's dual nature.

Answering this call, there comes from a western college a philosopher, laden with the experiences of fifteen years of research—one more mind to stand upon the cliff, and throw the light of his scientific beacon upon the dark waters—one more brave man to buckle on his armor, and meet the hosts of prejudice and conservatism: this man is BUCHANAN.

If the masses were unprepared to believe the external geography of the brain, how must their surprise be increased to hear that we have now a means of tracing the actions of mind to their most secret hiding-places; and despite the external garb, induced to disbelief, whether of language or expression, to read the real character of each individual we meet! Let them be surprised, then; for so sure as the life of man is not a fable, we have this power, and any one who is eclectic enough to seek it may enjoy its benefits. Who, then, shall be the privilege of introducing these discoveries to public notice, and of ensuring for them a respectful hearing? Does it not belong chiefly to those papers which aim at a solution of some of the mysteries of man's intellectual nature? Is it not especially worthy of the attention of Spiritualists; for what class of men are as much interested in all that concerns the development of mind, and the laws of its relations to the world around? Believing that it only needs that they should know the existence of this new system of Anthropology and its beauties, to enlist their sympathy in its behalf, the writer hails with pleasure the appearance of a successful public experiment by the editor of this paper, at a recent conference. Here were five autographs, from persons quite similar in character, which were submitted to a susceptible person, and successfully delineated. What hitherto known law of mind can account for a manifestation so wonderful as this? What peculiar power is it which enables one to make five such copies of the characters of the unknown writer of as many manuscripts? If we except the easy key of Buchanan's *type*, we might long pause for a satisfactory reply. In the face of many millions of chances, it would be impossible to give any directions for duplicating the first success, and we may calculate how likely one would be to succeed in five, consecutively.

From the foregoing, it will be perceived that the less a person is engaged in coarse manual labor or unintellectual employments, the more impressible he would naturally become; and for this reason students, ministers, poets, musicians, writers, painters, and especially educated females, will make the best psychometers. Every one, then, will find ample opportunity to pursue his investigations among his own friends or relatives, so soon as he gets the chart to guide his course, and he can have no better one than the model of those about us, but by means of a letter, picture, or lock of hair, the character of those who are at a distance, or long since passed to the world of spirits.

It is not accomplished by any supernatural agency, but simply by the influence exerted upon the psychometer's nerves by certain *thoughts* created from the individual and deposited upon the

writing, picture, or hair. It seems that whenever we go, or upon whatever object we lay our hand, we are leaving deposits of nervous fluid, which so far partake of our own nature, that a dog will track his master by following them; a clairvoyant will make a diagnosis of disease by holding a lock of hair to his forehead; and a susceptible person will delineate a character from a man's uspct. That these things are substantial truths, and not phantasms from a poetical brain, may be easily and abundantly demonstrated; for it is estimated that in warm climates *thirty* per cent of the population are possessed of the faculty; and, taking an average of the entire population of the globe, about *ten* per cent. It would scarcely be profitable to show, in an essay of this nature, that a science which gives us such power to trace human actions to their sources, which enables us to prescribe for a patient at any distance, and which enables us to unerringly unfold the long-hidden records of past individual history, merits something more than a careless, passing notice, or that it may be productive of some good.

Having, therefore, established the belief that such a science as psychometry may exist, we naturally conclude that to produce successful experiments, certain conditions must be complied with; and the chief of these we find to be, that the psychometer's mind shall not be preoccupied with any active emotion, or commencing the experiment. We must understand that this mind is a mirror, in which we look for a reflection of the character held before it; and that in proportion as the mirror is tarnished, vailed, or put at a wrong angle, so the reflection will be more or less clear. The subject should be a person as free as possible from romantic imagination—such as is manifested in transcendentalism—and he should be of good education, with good powers of observation, and ability to express his feelings in a lucid and concise manner. If any reader has essayed some experiments, and met very unsatisfactory results, he will probably find that the foregoing conditions have not been fulfilled. One good reason for the meager results obtained from *clairvoyant* perceptions is, that the subjects are totally inadequate to explain what they see, and simply indulge in exclamations of astonishment or pleasure.

It is a very common fault of those who commence their experiments, that they wait for some overpowering influence from the letter, which shall blot out their own sensations, and overturn their individuality. Although we do sometimes meet with such extreme cases, they must be considered as exceptions. One must be prepared to say anything of his impressions or feelings as soon as it intrudes itself, no matter how trivial or unimportant it may appear. It is by neglecting this that many little distinguishing traits of character are lost, which would go far toward making up a satisfactory whole. The questions should never be suggestive, but such as require a definite and original answer.

Dr. Buchanan commences several such in substance, as, "What can you say of the leading peculiarities?" "What of the energies and impulses?" "What of the moral faculties?" "What of the sphere of life, or probable occupation?" "What are the predominant faults or excellencies?" etc., etc.; but during the experiment a great variety will suggest themselves.

While a violent opposition to a new truth is to be met and vanquished, there is a far more subtle and insidious to be overcome, and that is excessive credulity. Dissatisfied and disgusted with stoic skepticism, some persons rush to the other extreme, and champion many a specious but shallow deceit, merely because they believed on the recommendation of another, or before making a careful examination for themselves. Such minds have flocked in swarms to the banner of Spiritualism, and having built their house upon the sand, the first blast of criticism or popular spite has driven them back to their old ground, convincing that Spiritualism was a matter of no moment. Applying this to psychometry, we must guard against either a reception or rejection of its claims, because of a few successful or unsuccessful experiments. From an autograph, the first impression obtained will be the predominating influence of the writer at the time of composing; and after this has in some measure subsided, the several points of the character will have an opportunity to come up and be recognized. It is thus quite easy to mistake the first impression for the general character, especially if the psychometer has not had much experience. Then, again, he may have a suspicion that the letter is from a certain person, either male or female, and will work up his own impression with those obtained from the letter; he may have been engaged in a little dispute, an animated conversation, or in the composition of some important letter or essay; in fact, in anything which would urge the brain to a great activity, and thus his analytical powers would be seriously impeded. Hence we see the necessity for caution if we wish for a favorable result.

From the foregoing, it will be perceived that the less a person is engaged in coarse manual labor or unintellectual employments, the more impressible he would naturally become; and for this reason students, ministers, poets, musicians, writers, painters, and especially educated females, will make the best psychometers. Every one, then, will find ample opportunity to pursue his investigations among his own friends or relatives, so soon as he gets the chart to guide his course, and he can have no better one than the outline of Buchanan's lectures, published at the office of this paper. The book is one calculated to excite an absorbing interest for this subject of psychometry, as for a score of others, especially interesting and curious.

Major Buckley and others speak of a condition of "conscious clairvoyance," which is produced by gazing fixedly at a medal, a number of times. My friend goes on to say, "There are some

crystal, drop of ink or other object; and I have known something skin to this to occur during a psychometrical experiment; for instance: 1. Mr. O., to oblige a friend and meet the sneers of a young skeptical German, took a letter to psychometrize, from the latter; he described some leading trait of character, and noticed that it caused a surprise; gaining some assurance from this, he proceeded, step by step, to unfold a complete diagnosis of the character; told the sex of the writer; that the German had often been to a theater with her which was upon a certain side of the street, with such and such an entrance; that the play was of a peculiar character; described the shape of her head, the contour of her features, and even a peculiar style of dress she wore, all of which were correct. The party of friends were in Ohio—the lady in Germany.—2. On another occasion, he delineated a character for a literary gentleman in Cleveland; described the leading and some minute peculiarities; manner of walking in the street; usual position assumed when reading; and especially the manner in which the *took hold* of a chair and *dusted* it. In this case, also, the sex of the writer was designated, and the lady was in New York. It is a peculiar feature of these psychometrical readings, that generally the sex is indicated; it seems as if there were some influence peculiar to either sex, easy to be recognized.—3. Mr. V.—was entirely unacquainted with the subject, and desirous to witness some experiments. I suggested that he should undertake them himself, and submitted three autographs—one of Dr. Buchanan, one of an energetic business man, and one of a refined female. He pointed out leading traits, in each and in every case recognizing the sex.—4. Mrs. C. had tried an experiment in psychometrical reading, with the assistance of a public medium of this city, and the surprising results gave her a desire to see something more. A few evenings subsequently, a Mr. O. passed the evening at her house; the subject was introduced, and at her request he essayed an experiment; gave a very accurate description of the character, and mentioned many peculiarities of manner, dress, motion, etc.—so much so, that they were noted down to be sent to the individual.

But is it not useless, Mr. Editor, to occupy so much space in a repetition of the hundreds of similar cases that might be adduced? *One fact* like the above is amply sufficient for our purpose, as it shows that there is *something in it*. This is no new thing: true, it may be to the most of us; but the science is supported by *fifteen years* of observation, and the testimony of a vast number of witnesses. It is impossible to condense into a single article all the phases which it presents on investigation; and I shall, therefore, not look upon my work as exactly incomplete.

It has sometimes happened that an investigator has cut an autograph into several pieces, and obtained a different character for each slip. This, he might suppose, would furnish the basis for a strong argument against the truth of psychometry; but such a result would not have been obtained, if the proper conditions had been fulfilled. This power has lately been put to a novel use, viz., the *detection of counterfeit bills*; and in this way it was discovered that, by means of the photographic process, dishonest persons had succeeded in making duplicates of a genuine bill, so accurate in every particular, that they were unhesitatingly received at the bank, both by the president and cashier. A Mr. Fontayne, of Cincinnati, took photographic impressions of some genuine bills, and submitted them for inspection to the bank officers, by whom they were admitted to be perfect. Dr. Buchanan tested a genuine and a counterfeit by a very fine psychometer, and the result was, that from the signature of the genuine bill a character was delineated, but *none from the photographic imitation*.

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things about this quite startling to me. I was not thinking of the Spirit of John L. C.—nor any other Spirit, until the unmistakable efforts of my hand to produce the name attracted my attention. I never make a long *J* as you are invariably in these efforts. Tell me what this means? [The remainder of this letter not being material, will not be quoted.]

J. L. C.—was an intimate friend of J. B. B., and died some years ago. Now for the experiment. I took this letter of my friend, J. B. B., from which I have quoted the above, and put it into a white envelope, and sealed it up. I also took the enclosure contained in J. B. B.'s letter, being the paper on which the name of John L. C.—n was written. This I placed in a yellow envelope, and sealed it up.

These two envelopes, thus sealed, I then placed in the hands of my friend, R. P. Wilson, of Cleveland, who was then in Detroit, saying to him, "Give me a psychometrical delineation of these two letters."

In order that it may be known with what care and caution this experiment was conducted, I will inform you that I did not tell Mr. Wilson what object I had in view, nor any of the circumstances regarding the letter, which I have related above; that I did not know anything about the character of John L. C.—n, and had never seen him; also, that I was not present when Mr. Wilson psychometrized the letters. I mention these particulars, so that no one may be misled by the idea that Mr. Wilson received any intimations from my mind, by magnetic impression or otherwise.

The envelopes were handed to Mr. Wilson in the evening. The next morning he returned them to me still sealed, as I gave them to him, and with a delineation folded about each. Before I communicate to you the result, I wish to remind you that the *writing in both envelopes was executed by the same hand*. That contained in the yellow envelope, however, claimed to be executed by Spirit-control.

Now psychometry is a fixed science; therefore, *inasmuch as* both writings were executed by the same hand, they would give the impression of the same sphere, and the character given would in both instances be identical, *unless* the writing in the yellow envelope was *in fact executed by Spirit-control*, and then the writing in the yellow envelope would give an impression of the sphere of John L. C.—n.

On reading the delineations furnished by Mr. Wilson, as above described, I found that the one folded about the white envelope was a beautiful and perfectly truthful delineation of the character of my friend J. B. B.

On the contrary, the one folded about the yellow envelope depicted an entirely different person.

Thus for the experiment was decidedly in favor of the spiritual theory, *inasmuch as* the delineations were essentially correct. The next day, I enclosed the delineation folded about the yellow envelope to my friend J. B. B., and in a short time received a letter from him, informing me that the delineation given by impression from the yellow envelope, corresponded perfectly with the character of John L. C.—n. Thus psychometry is made to prove Spiritualism.

Yours, for truth and true religion,

DETROIT, August 3, 1855.

W. H. BROWN.

THE UNITY OF THE HUMAN RACE.

MR. BRITTON:

Dear Sir—Since the publication of my communication in the TELEGRAPH, entitled the "Diversity of Languages," I have met with the enclosed article respecting the "Unity of the Human Race," in which the writer takes the same view of the origin of languages that I have done. I wish you would republish it in the TELEGRAPH, as containing important views upon the subject of which it treats, as well as confirming my views respecting the origin of languages.

Respectfully,

W. H. ANDREWS.

FROM THE FRENCH OF CHAMPIER.

The question of the unity of the human race is less complicated than that of the primitive unity of its language. And here we have at first the most striking fundamental resemblance, the most conclusive analogies. Blacks and whites, Mongols and negroes, French and Esquimaux, English and Malays, Germans and Hottentots, have incontestably a common origin, and belong to the same family. The general physical traits are the same; the organization does not essentially differ; the intellectual and moral faculties are analogous; all have an intelligence more or less developed, a sensibility more or less lively, a conscience more or less delicate. Among all are found deep and pliant moral wants; and in the same conditions of intellectual culture and education, they arrive at the same development. There is not on earth a human being who does not recognize and welcome with emotion, in the inhabitant of the most remote part of the globe, his like; his brother, his equals, called to the same destiny with himself; and the work of missions, in leading to Christianity and to civilization the Bushmen of the Cape of Good Hope, and the Laplanders, the Australian of New Zealand, and the Esquimaux of North America, has proved that all these degenerated and degraded beings have souls susceptible of being educated, loving, hating; of being purified, and enabled, and perfected under the regenerating influence of Gospel grace.

The difference in the color of the skin, the quality of the hair,

the conformation of the cranium, and the facial angle, is explained in part by the difference of climate, of habits, and of civilization. The nature of the soil, the state of the atmosphere, the degree of temperature, have an incontestable influence on the form and color of the body. Abyssinians and Arabs, Mon-

gols and Hindus, belong incontestably to the white race; and yet see what they have become under the action of the climate which they inhabit. Thus, also, a residence of two or three centuries in the Indies has sufficed for Europeans to have become almost as black as the natives of Congo or Guinea. The same modifications are found in the inferior dominion of nature; thus certain plants, transplanted from one climate into another, suddenly vary; thus, also, certain animals, transplanted from Europe to the coast of Africa, in a few generations undergo change so great, that they become scarcely capable of recognition; thus also, under the influence of powerful natural causes unknown to us, there are wrought in individuals astonishing changes, which are propagated and transmitted from father to son, and so to all the descendants.

But the action of thought, the work of mind, the force of passions, have a still more powerful and immediate effect on the conformation of the cranium, than that which the atmosphere and the sun's rays simultaneously exert on the color of the skin. It is proved that the predominance of *romanticism* and the absence of all intelligent life, are betrayed by striking phenomena in the diminution of the volume of the brain, and in the excessive increase of the posterior part of the head. See the negro, who is naturally lascivious, whose sexual passions are over-excited by a burning climate, and whose thought is plunged into an almost complete sleep; he has the depressed forehead, the retreating facial angle, the *copin* prominent to excess. It is the life which he leads, the passions in which he indulges himself, and the sad social condition into which he is reduced, that have thus physically as well as morally degraded him. Place him in other conditions of life, instruct him, give him a moral education, put him in contact with elevated intelligence, change his manner of life and habits, transport him, in a word, into the midst of civilization, and you shall perceive, if not in him, at least in his children, and very certainly in his children's children, sensible modifications in the externals of his general appearance, and in particular in the form of the head. The forehead will become immensely more erect, and the *woolly* hair will by degrees become soft. Numerous observations made in the United States and in the Antilles, have sufficiently verified these positions.

But if the causes just indicated do not appear to give a satisfactory solution to the problem of the diversity of races, in the deluge, Providence might be presented in its support. Sin has destroyed the image of God, disgraced the human soul, and degraded the masterpiece of the Creator's work. There are some beings, doubtless, who carry written on their foreheads the nobility of their character, and whose features express the purity and the candor of their souls; but there are others whom vice and crime have withered, and who are made repulsive by the abject and hideous air with which sin has marked their countenances. And why should not sin do that for nations which it has done for individuals? An observation which seems to support our supposition, and to render it probable, is, that in proportion as we remove from the cradle of humanity, the degeneration of the race becomes by degrees more sensible; as if evil, infiltrating itself into and corrupting humanity, made the virtue of its poison to be felt at the extremes still more than at the heart; and as if to prove that the degeneracy of the race was wrought slowly and through successive transitions. Thus the natives of South Africa and of the north of Asia, and the Malays of Australia, who are found at the most considerable distance from the Asiatic continental centers whence went forth the first migrations, may be deservedly considered the prototypes of the moral and physical degradation of humanity.

The deluge may also have contributed its part toward the alteration of the primitive type of the human race. A deluged soil, moist lands, the air charged with clouds, an atmosphere full of vapor, would these have no effect upon the color of the skin, and the physical constitution of man?

And finally, why could not Providence, whose intervention in the variety of languages *itself* is obliged to admit, have produced in the physical nature of man, by the diversity of races, the most conclusive analogies. Blacks and whites, Mongols and negroes, French and Esquimaux, English and Malays, Germans and Hottentots, have incontestably a common origin, and belong to the same family. The general physical traits are the same; the organization does not essentially differ; the intellectual and moral faculties are analogous; all have an intelligence more or less developed, a sensibility more or less lively, a conscience more or less delicate. Among all are found deep and pliant moral wants; and in the same conditions of intellectual culture and education, they

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S. B. BRITTON, EDITOR.

"Loe every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, AUGUST 18, 1855.

INFLUENCE OF THE BEAUTIFUL.

It is to be true that in the beginning man was expelled by his Maker from a paradise, in which, otherwise, he might have lived a life of an eternity of unalloyed delight, all his senses and his soul perfectly ravished by sights and sounds of harmony and beauty, he was not in that angelic sphere of his appreciation and love for the beautiful, nor was the earth, on which—as the story goes—he was banished to wander, tempted, tried, tormented and sorry, made bare of the beautiful, in all the pathway before him.

The sun-crowned and star-gemmed heavens were still to abide with him—to enwrap and shine above him forever. Fresh and fair were forest and stream, valley and mountain, and birds sang and winds made music, and the soul and sense of man felt that, if this was not paradise—this earth of mingled thorns and roses—it was a home marvelously kindred with his nature, his sympathies, his desires, and the faculties of his being. And he sympathized to it kindly—lovingly, for when he learned that to die was to leave the earth and return to it no more, he shrank from death as a black and loathly thing; as an insatiate innocent, who, envious of man's mortal bliss, struck not the images of man's delight and worship—for these though struck would reappear—but smote man himself, who could no more appear, save in heaven, glorified and immortal.

The old legend, which the rapt magician told, was that when God was angered with man, and turned him forth into the wilderness, the angels walked plyingly before him, shewing the way with flowers, that the thorns might be concealed if not destroyed, and wept over them tears that typified the everlasting name and dove, to teach man that if the perfect heaven was lost on earth, the love of God remained, and would never cease to be with his earth-children until flowers ceased to bloom and beauty vanished from earth.

The beautiful—ah, this, in one form or other, in material embodiment, or spiritual essence, has been the tender and holy chord that has drawn man to man, in all thoughts and act that was most human and noble, and lifted his soul in consciousness and his heart in gratitude, to the supreme Life-giver and Guide.

But for man's consciousness, awakened everywhere through all his senses, that to him alone was given a being higher and better, and not destined to perish like that of the beast, he would have lived and perished like the beast.

Man alone of the creation of God recognizes and is influenced by the beautiful. He has never come in his lowest and most savage estate, to mark his lessons written in all the elements and forms and workings of nature. It has been to him a varied and ever-varying phenomenon, visible or invisible, and has swayed and led him in his toils, his pastimes, his worship and his love. Shining on him from without, it has thrilled, amazed, inspired, excited, or subdued him—developed from within, it has turned his voice to song and made his hand blossom with the splendor of art; has fired his soul to soar to the heavens and weigh and measure the stars, or delve into the earth, pursuing the relations of matter, that he might know at length, if such knowledge were to be vouchsafed, the entire scale of this grand harmony, this incomprehensible round of beauty called the Universe.

And just as proportion as man has been surrounded by peaceful, chaste, and holy images of the beautiful, he has been elevated, refined and noble. The infant was never a savage, and had it grown elsewhere than in the wigwam, and looked in its childhood on other images, and learned in its youth other lessons than cluster on the hunting-ground and war-path, it would never have been a savage. We are moulded, all of us, as man has been since the foundation of the world, by the forms of beauty that surround, and the spirit of beauty that pervades us.

The soul has its own exhaustion source of beauty—or rather capacity for appreciating and developing the beautiful, but the quality of its appreciation and the form of its development are controlled, almost entirely, by externals—by education, association, habit and example. A man's soul or mind, expressed in thought or act, is never less pure, noble and lofty, than his conviction, and his conviction is born of his teaching or his experience. He worships a fetish because he must have form of God, and has found none higher than a fetish. The images and ceremonies of pure worship for him are yet to come. And so, wherever he stands, or whatever he thinks and does, man forever manifests his devotion to his highest conception of the beautiful. He prefers not the bull Apis, nor the crocodile for a deity, to Olympian Jove, or Judean Jehovah—but he accepts Apis and the crocodile, when nothing better is taught and offered. He prefers not the war-dance to the festal hall, where wit and beauty keep innocent revel, but he must be a savage until the beauty of civilization comes to him. He goes never willingly back from palaces building to wigwam building—for the strife of the beautiful is forward and upward. And so in all his society, his religion, his politics, and his institutions, he develops, as actor or creator, the influence of his lessons and experience. If these have been pure and high, then his thought and act are pure and high. The gentle word and smile of woman, the melody of music, the beauty and fragrance of flowers, the communion with the peaceful, the wise and the gifted—none of these forms of beauty have led man down toward the region of the brute, but each and all have led him upward toward the sphere of the angels. As man expands under the influence of the purely beautiful, he approaches the Divine Being. And when he shall come to know no law but the law of love, all his life will be as a full and perfect flower, through which the soul will sparkle with celestial beauty and exhale the fragrance of heaven.

AN OLD SPIRIT RENEWED.

The editor of the *Spirit of Seventy-Six*, published at Albion, N. Y., who until recently has been earnest in his opposition to Spiritualism, has just laid down the weapons of his warfare, and made an unconditional surrender. He does it in a graceful manner and in a magnanimous spirit. We move that he be permitted to bear his arms without any sign of dishonor or humiliation. We copy the following paragraph, which sufficiently indicates that the *Spirit of Seventy-Six* is not opposed to Spiritualism:

"The cause of spiritual truth is gradually finding its way into the hearts and hearts of our rather skeptical community. I say spiritual, probably that is not the word, for that implies rejection of testimony; whereas all experience evinces a disposition to hear and weigh candidly all the testimony submitted in favor of this interesting subject. We have had occasional intimations of the resistless nature of the testimony in favor of spiritual intercession, as gathered from Spiritual publications and experiences of personal friends; but no public effort to support its credibility has been made till very recently, when that talented and highly-gifted friend of humanity, Rev. J. B. Ferguson, of Nashville, was invited to address the citizens of his vicinity, which he did on the 7th inst., in two discourses, occupying some five or six hours.

The occasion of said invitation was the reckless and fruitless attempt of Rev. T. Fanning (of the Campbellite persuasion) to stop Spiritualists of every class, and Mr. Ferguson, particularly, up to the gaze of the community, as unusual and indeed in their views and teachings. This proponent so effected the feeling of impartial truth-seekers, that the Rev. gentleman, after eight or ten days' notice, had the mortification of lecturing to some twenty-five persons, men, women and children. But to return to my purpose. Ferguson greatly delighted his audience of some three hundred persons, leaving every ear, filling every ear, and filling every heart with the most grateful appreciation of the great theme which he was unfolding. He concluded for the truth of Spiritualism, and not for a moment, appealing to the recognized statements of the Bible for the proof of the first, and the wants of man, the unchanging character of the Divine Being, together with current facts, for the latter. So clear and forcible were his points, that resistance seemed useless, and many who had doubts before, expressed a hearty appreciation of the truth and purity of the phenomena; and I opine it will be some time before the cry of 'devil,' 'infidelity,' 'heresy,' etc., will have any potency in this vicinity.

I will here state, for the information of the world and the 'rest of mankind,' that the opposers of *free inquiry* in this region are the 'modest' 'reformers' of the nineteenth century, who placed at their Benthamic man's-head the following lines from Bunyan: 'How a glorious freedom of thought do the species recommend, and made an unconditioned surrender. He does it in a graceful manner and in a magnanimous spirit. We move that he be permitted to bear his arms without any sign of dishonor or humiliation. We copy the following paragraph, which sufficiently indicates that the *Spirit of Seventy-Six* is not opposed to Spiritualism:

"The editor of the *Spirit of Seventy-Six* has now ceased to be the

Lecture against Spiritualism.

On Tuesday a lecture in the Tribune that Rev. Dr. Finley of the South Presbyterian Church in North Sixth street, Williamsburgh, would lecture in his chapel, on Spiritualism, on Sunday, this last, a reporter of ours attended the meeting for the purpose of ministering such points in the discourse as might seem noteworthy. The congregation assembled numbered perhaps from sixty to seventy persons, men, women, and children. After the introductory exercises, the Doctor proceeded to read a somewhat lengthy discourse, which was a strange compilation of heretical assumptions, bad logic, and distorted and fragmentary statements. He enumerated the various divine dispensations that had been manifested to the world, beginning with the Adamic and ending with the Christian, which latter he asserted, without a show of proof, involved the last revelation that was ever to be given to man.

Spiritualism, he said, was "as old as mortal coil itself." He then proceeded to describe the ancient idolatries, and their origin, purporting to come from a spiritual source placing them in the same category with astrology and modern witchcraft, pronouncing this whole delusion an imposture; and, linking clay-voyance and Spiritualism to the same series, he rather unmercifully consigned their followers to that *caecity* which is said to be distinguished for its 'warm climate.' The Bible was altogether opposed to the idea that 'the dead know anything,' and the characters of Spiritualists and mediums, and the nature of their teachings were such as to afford the supposition that they had had any connection with the netherworld.

The sage conclusion to which the Doctor arrived was that the wonderful phenomena to which some have attributed to the interposition of Spirits, were results of some newly developed law of nature which neither he nor any one else yet knew anything about. The Doctor's lecture was perhaps an average specimen of the current pulpit argumentation against Spiritualism. *Veritas sit.*

Heard all sides and then judge.

The New England *Spiritualist* republishes from the Transcript the report of the discussion which occurred at a recent session of the New York Conference, in which several gentlemen took occasion to censure the practice of implicitly following the directions of Spirits, without a due exercise of the individual reason, and to which the editor of the *Spiritualist* appeals the following sensible remarks:

We have only to add to the foregoing, that while no believer in Spirits is ever justified in blindly surrendering his own judgment to the dictates of any *outward* object of himself, yet as different minds differ widely in their perceptions as to what is reasonable, and what is not, and as one may be honest and intelligently convinced of the propriety of what may look very absurd and improper to another—should not every man be happy in deciding that this or that individual, who may purport a course different from our own, is either a fool, a fanatic or a rascal. We all know all the reasons and motives which operate upon other minds, and therefore are enabled to say, that we do understand their motives precisely as they understand them; we should not determine and act just as they do. These old proverbs—'Judge not ye but by judgment,' and 'Let every man be fully persuaded in his own mind,' have not yet been half lived up to, even by many who are seeking a "new dispensation" in Spiritualism—much less by those particular who so dogmatically and haughtily denounce any deviation from orthodox standards of faith and practice. Spiritualists, as well as others, have here an important lesson to learn, and to *put in practice*, before they can make much appearance.

MORE NEW BOOKS.

The TELEGRAPH PAPERS for the year ending with April, 1855, are now published in four handsome 12mo volumes, bound in mulberry, and may be had at this office. We are prepared to furnish a few complete copies of the TELEGRAPH, from the commencement of its publication to the first of last May. The set consists of Volume I, bound in its original form; Volumes II and III of the folio, or newspaper form, in four handsome 12mo volumes each, making in all nine volumes. Those who have expressed a desire to have the contents of the TELEGRAPH in a suitable form for preservation should at once secure their copies, before the edition of the first volume is exhausted.

It should be remembered that as the contents of the TELEGRAPH, during the first year of its publication were not stereotyped, no subsequent edition of that volume will be published; those, therefore, who would preserve the work entire will perceive the necessity of purchasing the same without delay.

The price for volume I is \$2.50; for the eight 12mo volumes, embracing the important contents of this paper for two years, seventy-five cents each. For Six Dollars we will furnish a complete set.

MODERN MYSTERIES EXPLAINED.—This is President Mahan's new book, in which, as many suppose, Spiritualism is utterly demolished. According to his publisher, John P. Jewett and Company, the Spiritualists are driven back and out of sight by the "ponderous blows" of the learned President, and by such a dispersion of logical and scientific knobs as must put them to rest forever. (See advertisement on the last page.) But we are not, after all, much alarmed for the safety of Spiritualism, and trust no one will be unduly excited. The fact is, Spiritualism has been killed so often and has experienced so many resurrections in less than three days, that we would not give a dime to insure its eternal life. In sending out the work to the press, the publisher has not remembered the TELEGRAPH, but we shall nevertheless supply the demand for the book. It is conceded that President Mahan is one of the most able and honorable opponents which Spiritualism has had to encounter. He accepts the facts—an important concession—and while his testimony may alarm irredeemable infidels, it will not give a dime to insure its permanence. He will soon offer the testimony of a distinguished scientific man who has investigated, candidly and fearlessly, against the assumptions of President Mahan, who can not be said to have made such an investigation. Let Truth and Error both have an open field, and let the people judge.

We will fill all orders for William B. Hayden's work "On the Phenomena of Modern Spiritualism;" "Star Papers," by Henry Ward Beecher; "Life of Horace Greeley" also, for "Mary Lyndon," together with all standard historical, theological, scientific and miscellaneous books, at the publishers' prices.

APPARITION.—In a letter to Dr. Bentley, from the Rev. Thomas Wilkins, of Warblington, in Hampshire, written in the year 1695, wherein he gives an account of an apparition which haunted the parsonage-house, and which he himself and several others had seen, he mentions that thinking it might be some fellow hid in the room, he put his arm out to feel it, and his hand seemingly went through the body of it, and felt no manner of substance, until it reached the wall. "Then I drew back my hand, but still the apparition was in the same place."

CHRISTIANITY AND THE HISTORY.

Notions, as of the life of Jesus, A. D. 128, says, "The Christians were, at first, a class of men possessing a new and peculiar superstition."

"Those who wrote about the same time, says, 'A people who, in comparison with others, were commonly called Christians. This was a heresy, though called for a while, looks not again, and spread not only from Judea, the seat of this error, but reached the city, and from all other cities, all things were changed.'

Religious writers have, from time to time, laid great stress upon the fact that ancient historical writers have made little or no mention of the wonders related in the New Testament, and that in their various allusions to the followers of Christ, they give them no less and have a character. This should not be taken advantage of as conclusive argument.

Christianity then, like spiritualism now, was *supersat*. The Jews, particularly as do the *christians* now, despised this new professed revelation; and, as it was an *intruder*, these ancient historians were, though, as far as possible, *hostile* to it, and, as far as possible, *hostile* to the city, and from all other cities, all things were changed."

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INITIATIVE PERCEPTION AND PROFESSIONAL SKILL.

We invite the reader's attention to the suggestions of Dr. H. E. Schouemaker, which will be found in another column. Dr. S. is steadily but surely acquiring a high and lasting reputation for acute perception, sound professional judgment, and skill in the practical operation of dental surgery. An instance of his superior discernment and skill, which came under our immediate inspection, was published, some two years since, in this paper. As the case was an important one and resulted in a perfect and permanent cure of an abscess which had affected the patient for several years, we may be allowed to republish in this connection the material portion of our original statement of the case. The following is a true report of the case as published at the time:

For ten or twelve years, Mrs. Charles Partridge has been seriously affected with an abscess which formed under the left side of the lower jaw, and extended entirely through the integuments and sinews of the cheek, and upward through the nose. Not only has the patient been subject to extreme pain during a great part of this time, but her general health has been impaired in consequence, and the discharge of pus, which externally have almost unceasingly, but very slowly, been excreted, have been almost unceasingly, notwithstanding the continual use of various medicines and dressings.

Dr. G. G. Hall and Dr. C. C. Partridge, of New York, and Dr. J. C. Jackson, of Boston, have examined the patient, and have made a diagnosis of *carbuncle* and *abscess*. The *carbuncle* is a *suppurating abscess* of the skin, and *abscess* denotes a cavity filled with exudate.

Dr. Hall, when in Boston, saw the same abscess, and was greatly interested in it, and, after examining it, said, "This is a *suppurating abscess* of the skin, and *abscess* denotes a cavity filled with exudate."

Dr. G. G. Hall, when in New York, said, "This is a *suppurating abscess* of the skin, and *abscess* denotes a cavity filled with exudate."

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PARTRIDGE AND BRITTON'S SPIRITUAL TELEGRAPH.

Original Communications.

FLOWERS.

Unknowns of the bleeding earth,
Which wake in answer to the voice of Spring,
How leaps the soul of Mirth,
In joyous at your birth!
Spreading the golden plumage of her wings,
With what delight she sings—
Warding sweet babbles to grief and care,
And wailing all things fair;
She twang the harp-strings of the wandering air,
And call'd sweet music from her heavenly cells,
To bemoal o'er silver chords, her holiest spells.

How blessed are your beams,
Oh, eloquent teachers of a Father's love!
Last night amid my dreams,
Your mingled radiance streams,
Waving me on, until the whispering groves,
Where the turtle-doves:

With angel smiles you're teaching all my way,
And in the house of Day,
Like timid stars which form the milky way,
Ye stand in close array,
Flinging love glances through the dusky wood,
To show the green of the sisterhood.

Joy seeks again my heart,
And Sorrow lifts her black plumes from my soul;
The sullen storms depart,
And hoary Winter, with his tattered stole,
Has glided to his goal.

The beautiful have come—they wake, they rise;
Spring's odors track the skies,
The gentle dowers unclose their stony eyes,
And over the sunny hills.

Along the laughing rills,
A vast of glory tremblingly descends,
That all earth's shadows into brightness blends.

O beautiful, bright flowers!
Ye oracles of God, whose living breath
Hallows the woodland bower;
Born of the sun and showers,
Ye have deep lessons written on your leaves,

That whatsoever grieves
May turn from earth, and leave the love of heaven;

To you, to you, ye given,
When weary souls o'er gloomy wastes are driven,

To wane your perfume on the desert air,
That man may learn the still small voice of prayer.

Our orisons are pure,
Your garments modest, and your lovely forms

All gentle mind allure:
In quiet vale, along the forest aisles,
Linger your happy smiles,
And sweet is your sunny bairn to tread,

And, by your mossy bed,

Count the light footfalls of the gliding hours.

Thine eve, with dewy showers,
Her silver veil and starry curtain lowers,

And quenches Cynthia to her throne restores.

O bless the human heart,
To whom the bower no dark reproaches bear!

No memory of a dart,
Or ranking poison smart;

And blessed those who, kneeling on the sod,

By the pure works of God,

Can hear the stirring of celestial strings.

Overwrought by angel wings,

Yet feel their souls within grow calm and strong.

And from the harsp of song

Such answering strains and heavenly numbers call,

As prove their lives in harmony with all.

O beautiful, bright flowers!

The winged seeds in Autumn, rudely tossed,

Found there the sheltering bower—

May we at last find ours!

And O, like you, may every hour display

Some new and brightening ray,

That, dying, may more sweetly the place

And dwelling of our rest;

And through distant years the glorious fires

Of Faith triumphant, Truth and Virtue blast,

The earth-born entering at the gates of rest.

PHILADELPHIA.

MIRACLES IN MICHIGAN.

NIAGARA, August 2, 1855.

Having lately witnessed some, and heard of other, wonderful manifestations, I sit down to offer them to you to spread before the people, if you think best. A lady, by the name of Dennis, came into this town a short time since, and stopped at her deceased husband's brother's. I heard her, while in a trance, personating her husband, address the members of her father's household with all the earnestness of a loving brother, greeting his kindred, after a long separation. She broke out into an impromptu address in poetry, perfectly appropriate to the occasion. She then personated another Spirit, giving a most eloquent discourse on the philosophy of nature, interspersing it with poetry the most moving, and in like manner, gave us a stirring lecture. She performed what would be impossible for the greatest actress, changing from one side to another, and excelling in all. She states that the Spirits have nearly cured her of that commonly fatal malady, consumption. This attempt at a description compares with the reality about as matter to Spirit.

Some twenty miles from here reside several brothers and their families, by the name of Hicks, three of them farmers, the other a Methodist preacher—all Spiritualists. They are highly spoken of by their neighbors. Among them I spent a pleasant Sunday ten days ago; and heard those "solid men" tell of cures performed through the mediumship of the daughters of one of them, equal to those of old. A bruised thumb was relieved of all swelling and bleeding, by her taking the inflammation into her own hand and arm, and then throwing it off. Her father had his foot crushed by a horse, and with it swollen and bleeding reached the house. "Minerva," said he, "for heaven's sake, call the doctor." The doctor was already there, and influenced Minerva to place that broken foot together, wipe off the blood, and take out the inflammation. He (Hicks) then put on his boot and went about his business, never experiencing any serious inconvenience from the wound. A neighbor of theirs (I forget the name) dislocated his knee, and sent for Minerva instead of a surgeon. The doctor was already there, and influenced Minerva to place that broken foot together, wipe off the blood, and take out the inflammation. He (Hicks) then put on his boot and went about his business, never experiencing any serious inconvenience from the wound. A neighbor of theirs (I forget the name) dislocated his knee, and sent for Minerva instead of a surgeon.

The crowd tried to fool her, telling that the hurt was in the ankle; but she looked up with that peculiar piercing expression of one possessed, and said, "I know my own business;" and after trying to set the knee, called for help. Five men taking hold with her, his knee was set, and after a few passes over it with her hands, the swelling went down, so as not to be noticed.

A Hicks has a son aged 16 years, who last fall had a running sore under his right shoulder. For seven long years he had suffered with it, until hopes of a cure were few and faint. He would sometimes pull out rotten pipes from it several inches in length. Physicians pronounced it incurable without the loss of the arm, and hinted that his life was likely to be lost, too. This young man went to his uncle's, and in three days' time, by the "laying on of hands," was on the high road to health. His "sore" was healed, and continues well to this day.

"Suppose it all true, what good does this Spiritualism do?"

Yours faithfully, O. P. BRURY.

WHAT SPIRITUALISM TEACHES.

Ma. Farmer:—My eyes lately fell upon a paragraph in an article in a paper, headed "Spiritualism." The design of the article was to show what Spiritualism teaches. Its doctrines were expressed in ten propositions. The first was this: "Spiritualism teaches that God is an organization of elements and attributes—elements being termed motion, life and sensation—attributes being expressed by the terms intelligence, or love and wisdom." I was anxious to know what my guardian Spirit would say to this proposition; and I took an opportunity to ascertain his opinion—so that I take any authority short of the highest, nor do I consult any finite Spirit. The following is the communication I received. Will you insert the communications in your paper, and oblige,

Yours, very truly,

CALVIN.

To the first proposition, as given above, it was responded:

"Who by searching can find out God?"

The second proposition was: "It claims to teach and demonstrate, beyond a peradventure, the immortality of the soul." In reference to this proposition the following communication was given, purporting to come from the same source:

Spiritualism teaches the immortality of the soul! It does indeed teach that the soul lives after the dissolution of the body; but does not this know before? Does not the Bible teach it? And have not all who obey God been fully assured of it? This system is not given to teach this. There is another object which God has in view in opening this communication with the Spirit-world, which will soon be made plain.

In regard to the third proposition, which was, "It claims to teach that man is a progressive being, destined to progress forever, in this and the future state of existence; and that his progress is fast or slow, in proportion as his acts are good or bad"—the following was given from the same source:

False! It is true that all who are renewed by the Spirit of God, will progress, and finally reach heaven; but those who do not yield their hearts to him, will not progress. They will finally sink to hell.

The fourth proposition was: "It claims to teach that we are not by death separated from those who have left us on earth, but that during our lives they are ever around us, and that by purity of living we may be united with them." Respecting this it was communicated:

It is true that Spirits, after the dissolution of the body, are permitted to remain with their friends in the flesh for a while—but it is only for a while. They must all soon go to their own place.

The fifth proposition was: "It claims to teach that death to the pure and good is but a continuance of existence, and the Spirit being freed from the thousand ills of material life, is left to roam amid the universe of worlds, free to choose its abiding-place." In regard to this it was communicated:

This is the teaching of deceiving Spirits. It is not true that any Spirits are free to choose their abiding place. God assigns a place for all; and the place for the unrenewed of God's Holy Spirit is hell below the seven spheres of which Spirits speak.

The sixth was: "It teaches and claims to demonstrate that our conduct in this life, in a great measure, elaborates our destiny hereafter, and that our happiness in the next stage of existence depends, not upon our adherence to this or that sectarian faith, but upon the purity of our lives here, and our obedience, according to the light we have, to the great law of loving God and one another." In reference to this the message was:

Except a man be born again, he can not see the kingdom of God. So said Christ on earth, and so he now says.

The seventh was: "It teaches the communion of Spirits with mortals." In reference to this it was given:

And does not the Bible teach this? But the Bible does not teach that man should ever look to Spirits for authority or advice. It expressly forbids it. The whole system of consulting Spirits is one of sin, and ere long God will close this channel of deception, and teach that he alone is the director of all human affairs, and that to him should man go for guidance.

The eighth was: "It teaches that the various manifestations, both mental and physical, are given to mankind to prove their immortality, and to teach them to look forward to the change which shall transform them from the earth-sphere to the heavenly, with pleasure." In regard to this it was given:

"There is no other name under heaven whereby men must be saved." Except ye be converted and become as little children, ye can not enter into the kingdom of God."

The tenth was: "And finally, it claims that we have entered upon a new dispensation; that it has come to supply the want of the countless thousands who are now slumbering in indifference, or toiling in infidelity; to teach man his origin, his duty and his destiny; to convince him of his immortality, and instruct him how to make it happy." In reference to this it was given:

It claims it! But its claims are false. The Bible is given to teach man what is necessary for him to know of his destiny, and how to make it happy; and whatever of Spirit-teaching is contrary to the teachings of the Bible is false.

PHILOSOPHY OF MEDICINE AND SPIRIT-HEALING.

I enclose a letter from D. Wilder, Jr. (his post-office address was not given), inquiring of me if I had made any investigation relative to the virtue and nature of homoeopathic medicines; also alluding to some portions of my article, "Healing by Spiritual Agencies," published in the TELEGRAPH on May 26, requesting me to give an answer through the columns of your paper. Owing to a great want of time, I shall be unable to do the subject justice, according as I am instructed and requested by my Spirit-director, and made to do it by his principles and philosophy, allowing my own judgment to guide me.

Mind is the first great living principle, and is of itself matter (substance) from which spring all things. Harmony, affinity and progression are principles of mind, and through these and other principles are developed all existences and circumstances.

Light is matter thrown from other bodies; and in passing to the earth or any other planet, it becomes refined. By a still further refinement light produces electricity, and electricity, in contact with carbon and iron, produces magnetism. The quality of electricity and magnetism depends upon the refinement and the number and kind of elements they contain. The more refined, and the greater the number of elements they contain, the higher will be the development of the existence they aid in producing, and enter into a vital part. Man is the highest development of nature on earth; hence he contains more elements, and those of a finer quality, than any other existence. The vegetable is not so highly developed as man, for want of a sufficient number of elements to produce animal life; yet the vegetable contains the same elements that exist in man, only it would require a great variety of vegetables to represent all the varieties that exist in him. These elements are not refined as those in man, when in health; but when man becomes diseased, they may be much more refined.

The practice of medicine should be confined to true philosophy and chemistry, or, in other words, true science; otherwise it is quackery. All vegetation contains more or less electricity or magnetism, or both and each individual vegetable is compounded of elements producing a vital essence peculiar to itself.

As briefly, we will call the electricity and magnetism of all existences, "vital essence." The vital essence of the human body contains a large number of elements which are more refined than those of min-

eral or vegetable; and if any of these elements are destroyed or damaged, disease follows. To remove this disease, these elements must be replaced, or restored to a proper condition. For this purpose, good healing medicines are the best; but they are not always efficient, owing to a want of proper knowledge of those laws by the medium or spirit controlling, or both. Often a medium is not at hand; then, as the best course, a scientific Spirit, through a properly developed clairvoyant, can examine, and see, and make known to us what elements are wanting, and can select vegetables containing the required elements, and direct a syrup; and the same spirit will see that there is a spiritual influence brought to bear upon the patient, and the peculiar essence that this vegetable contains will attract like elements to the system; and if the clairvoyant is a healing medium, he will be an instrument in aiding in this matter. But to bring this subject to a close, we will come to the main question.

Homoeopathic medicines, I believe, are, for the most part, purely vegetable extracts. These extracts contain the vital essence of the vegetables from which they are extracted. Of themselves they possess elements suitable to restore elements wanting in the vital essence of the body, to a considerable extent. They also contain a power, to some extent, of attracting like elements from nature to themselves; but if these medicines are made and prepared by a person possessing the success in homoeopathic physicians who manipulate all their medicines, and their success is increased thereby.

The greatest difficulty with the practice of medicine, under any form, is, the physician often does not know what all the patient, and is he liable to give the wrong medicine as the right. To illustrate: Two patients have disease which to every appearance are alike, and in fact the only difference is, the circulation of blood is very fast in one and very slow in the other. A doctor visits them both; he gives to one enemesis, and cures him. He sees his success, and gives of the same to the other, but instead of curing it kills him. The doctor in this case is not blamed in the least; yet, if he were blamed, the halter would be much talked of. Now quick circulation is opposite to slow circulation; red corpuscles are opposite to white corpuscles—she will quicken the circulation, the other will reduce it. So in giving medicines, unless we know just what is required, it is dangerous to trifl with the use, unless the patient has got a constitution to endure it. In homoeopathy, the quantity is very small, and there may be enough to restore the diseased elements in some cases, and by the aid of the magnetic emanations of the practitioner who gives it, may effect cures in very bad cases. I would say to those who practice the homoeopathic, or any other system of medicine, that their success would be doubled if they would allow themselves to be developed as impossible medicines, and whenever they visited a patient, allow themselves to be impressed as to disease, and the medicine to give.

My opinion as to the practice of medicine is, that it is the safest and most correct method to have a clairvoyant prescribe a special remedy for each case; and that if clairvoyants open to spiritual influence from a scientific Spirit does control; and such would control if we would only profit by their teachings. They ever stand ready to direct when they can do good; but if we allow our mediumship to run in a low channel, or on common-place matters, such Spirits take no delight in instructing us, and we are left with no more highly developed Spirits to guide us; and those who practice the homoeopathic, or any other system of medicine, that their success would be doubled if they would be developed as impossible medicines, and whenever they visited a patient, allow themselves to be impressed as to disease, and the medicine to give.

A few evenings since I attended the Spirit manifestations of John Tippins' Spiritism at Amestown, where the Spirits, as usual, in the presence of a house full of witnesses, beat the drums and tambourine, played on the harp and other instruments of music, and talked audibly through the trumpet for ten or fifteen minutes, when a young man, who not realizing that we were receiving tangible evidence of the immortality of the soul, put out his foot and raised a large round center table that stands in the center of the room, and let it fall heavily on the floor several times. This destroyed the arrangement, and the performance stopped, except that the presiding Spirit, who is the principal Spirit speaker, talked through the trumpet to the young man for several minutes, as I never heard a person talked to so accurately in every case. I am often astonished myself at the correctness of these delusions, and frequently hesitate, lest I may be in an error. In examining the case of a gentleman in Albion, I was very briefly of a disease in the head, and was then prompted to go further, telling him of his peculiar evasions. But I was doubtful, as he was an entire stranger, and I seldom choose to speak of things on the material plane. In a private interview with the gentleman the next day, he voluntarily told me his profession and confirmed my impression. Many instances of a similar nature convince me that first impressions are generally the most reliable. An intense interest seemed aroused in Albion. For two or three days Spiritualism was the great theme, and groups were seen and heard on almost every corner, earnestly discussing the merits of the subject. The orthodox clergy kept clear of the spiritual track. I enjoyed a friendly encounter with the Rev. Mr. Fullam, Universalist, who, though he manifested the spirit of a Christian gentleman, was disposed to regard the whole phenomena as a "humbug." The general humbug is very convenient among professed Christians, and embraces about as much argument or reason as the word *atheism* among our orthodox brethren.

From my last lecture in Albion I was taken home in his carriage to the private, rural residence of Rev. D. C. Tomlinson, of Gaines, Mr. Tomlinson is a liberal minister, preaching to two neighboring Universalist societies, and living independently on his own farm. He has a large, amiable heart, as well as a liberal mind; and though not a professed Spiritualist, is one in soul, in seeking, and in reality, and has sensible manifestations in his own person. But the manner in which Spiritualism has been abused, has cautioned him to stand on guard. I was blessed to find him a personal friend, whose confidence in my humble soul had never been shaken in consequence of my changing ground, and whose good opinion has remained firm through all changes and adversities. It is remarkable to find friends of other years, and in their warm hearts feel you have an ample recompence for all the mutations of the past.

I was visited in Albion by a gentleman who had been known as a prominent opposer of Spiritualism. But he came privately for counsel, and confessed that within two weeks he and his lady had been suddenly converted by the spiritual influences and handled in such a strange manner, with so many tests, they had become overwhelmingly convinced of the reality of spiritual intercourse! I never saw a man more serious, solemn and deeply affected, nor ever heard of a more thorough and almost miraculous conversion, through spiritual agency; for neither he nor his wife ever saw or seriously considered any of the manifestations, till they were unexpectedly taken hold of by force. The position occupied by the gentleman is such before the public, that when he regards it proper to allow the facts to be known, the profoundest sensations must be produced throughout Western New York.

A clergyman called on me here at the Harbor, who has been principally influenced for some time. His hand was moved to write in the presence of Dr. Fellows, Mrs. Clark and myself. "I wish you not to become too much excited. Your day is soon to come. You have a mission that will astonish your race!" This was signed by a distinguished divine. The clergyman blushed and hesitated; but there was the writing, through his own hand, and done in open daylight, as well as all the spectators perfectly certain that he had no will or power in its production!

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